

better go home. He did not, and when he  
saw the tail of  
the procession he died of fright.<sup>1</sup>

Soul-cakes In our own country the old belief in the  
annual return

Sotik<sup>l</sup>Da- ° ^ ^ ie dead ion f ling ereci in tne custom of baking "  
soul-  
in England, cakes " and eating them or distributing them  
to the poor on

All Souls' Day. Peasant girls used to go  
from farmhouse  
to farmhouse on that day, singing,

*Soul) soul) for a soul cake,  
Pray you, good mistress, a soul M/ce."*<sup>2</sup>  
*Pray you,*

In Shropshire down to the seventeenth  
century it was  
customary on All Souls' Day to set on  
the table a high  
heap of soul-cakes, and most visitors to  
the house took one  
of them. The antiquary John Aubrey,  
who records the  
custom, mentions also the appropriate  
verses :

*" A soul-cake ^ a soul-cake,  
Have mercy on all Christen soiiles for a soitlc-  
cake"*<sup>3</sup>

Indeed the custom of soul-cakes survived in  
Shropshire-  
down to the latter part of the nineteenth  
century and may  
" Souiing not be extinct even now. " With us,  
All Saints' Day is  
Shropshire known as \* Souiing Day,<sup>3</sup> and up to  
the present time in  
many places, poor children, and sometimes  
men, go out  
\* souling ' : which means that they go round to  
the houses of  
all the more well-to-do people within reach,  
reciting a ditty  
peculiar to the day, and looking for a dole of  
cakes, broken  
victuals, ale, apples, or money. The two latter  
are now the  
usual rewards, but there are few old North  
Salopians who  
cannot remember when 'soul-cakes' were  
made at all the  
farms and ' bettermost ' houses in readiness for  
the day, and  
were given to all who came for them. We  
are told of

<sup>1</sup> G. Finamore, *Credence, Usi e Costumi Abntzzesi* (Palermo, 1890), pp. 180-182. Mr. W. R. Paton writes to me (r 2th December 1906): " You do not mention the practice[s] on the dead." modern Greek feast *dvxwv* (in May) which quite correspond. The " M" *trand*, */V.i/ar ^w/w,* *κ&|ufia* is made in every house and put on a table laid with a white table-cloth. A glass of water and a taper *^etnaltic.s of (lentil-* are put on the table, and all is left so (London, *iSSi*), for the whole night. Our Greek maid-servant says that, she remembers and partake. practised for the commemoration of particular

*ο/Γ τμ ' hntca "* (*Loni*<">  
*L ^J '*  
*:5 John Aubrey,*  
*isme and Jndaistiic*  
 p. 23.